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MISSIONARY HEROES COURSE

LIFE STORIES OF GREAT MISSIONARIES FOR
TEEN AGE BOYS

ARRANGED IN PROGRAMS

Robert Morrison

Protestant Pioneer in China

SOURCE BOOK

"ROBERT MORRISON, A MASTER BUILDER"

By MARSHALL BROOMHALL

Program Prepared by

FLOYD L. CARR

BAPTIST BOARD OF EDUCATION
DEPARTMENT OF MISSIONARY EDUCATION
276 FIFTH AVENUE, NEW YORK CITY

Course No. 1

ROBERT MORRISON

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Program based upon "ROBERT MORRISON, A MASTER BUILDER"

by MARSHALL BROOMHALL

Doran, \$1.50

FOREWORD

THE *Missionary Heroes Course* for Boys meets a real need. It is a series of missionary programs for boys, based on great biographies which every boy should know. Course Number One, now available, provides programs for the ensuing twelve months and may be used in the monthly meetings of boys' groups. Other courses are in preparation and will be issued for subsequent years.

It is suggested that the leader purchase three copies of each leaflet, one to be kept for reference and the other two to be cut up to provide each boy with his assigned part. In order to tie together the life incidents as they are presented by the boys, the leader should master the facts outlined in the biographical sketch and read carefully the volume upon which the program is based. These volumes are missionary classics and may be made the basis of a worth-while library of Christian adventure.

Boys are keenly interested in stories of adventure and achievement and it is hoped that participation in the programs will lead many of the lads to read these great missionary biographies. Attention is called to the eleven other life-story programs in the series now available for Course Number One, and to the series now in preparation for the ensuing year, both of which are listed on the last page. The books upon which these programs are based can be ordered from the nearest literature headquarters. Portraits of these missionary heroes will also be made available for purchase.

While these programs have been developed to meet the needs of boys' organizations of all types—i.e., Organized Classes, Boy Scouts, Knights of King Arthur, Kappa Sigma Pi, etc.—they were especially prepared for the chapters of the *Royal Ambassadors*, a missionary organization for teen age boys, originating in the southland and recently adapted to the needs of the Northern Baptist Convention by the Department of Missionary Education. We commend these materials to all lovers of boys.

WILLIAM A. HILL.

PROGRAM FOR MEETING

1. Scripture Reading: Psalm 119: 97-112 beginning, "O how love I thy law! it is my meditation all the day." This entire Psalm was committed to memory by Robert Morrison when a lad of twelve. (See "Robert Morrison, a Master Builder," by Marshall Broomhall, page 10.)
2. Prayer.
3. Hymn: "In the Cross of Christ I Glory." (This hymn was written by Sir John Bowring in 1825, six years after Morrison completed his translation of the Bible into Chinese. Its author later served as British Consul at Hongkong, China.)
4. Introduction to Life Story* (based on pages 1-14 of the above book).
5. His Preparation for Life Service (pages 15-17).
6. The Voyage to Canton (page 40).
7. Restrictions upon Foreigners at Canton (pages 43-46, 55-56).
8. His Marriage and Appointment as Official Translator (pages 60-61).
9. Reinforcements Arrive at Last (pages 78-80).
10. The Baptism of His First Convert (page 83).
11. Completes the Translation of the Bible (pages 110-111, 119, 124).
12. Founds the Anglo-Chinese College at Malacca (pages 111-112, 114).
13. Assisted by an American Merchant (pages 175, 193, 194).
14. His Second Marriage and Enforced Separations (pages 166, 199, 202-203).
15. Morrison Reviews Twenty-five Years of Service (pages 196-197).
16. His Death at Canton (pages 210, 220-221).

* The leader should read the brief sketch in this leaflet and Broomhall's "Robert Morrison, a Master Builder," in order, as the program progresses, to fill the gaps between the assignments.

SKETCH OF ROBERT MORRISON

ROBERT MORRISON was born on January 5, 1782, in Wingates, Northumberland, England, of humble parents. His father was a farm laborer at the time of his birth, but after Robert was three years old he removed to Newcastle and became a manufacturer of lasts and boot-trees. In time the lad was apprenticed to his father's trade, working long hours.

In his fifteenth year he became an earnest Christian, joining the church, becoming a member of a Praying Society and devoting his evenings to the study of the Bible. By the fall of 1802 he had decided to enter the ministry and enrolled at Hoxton Academy, London, to prepare himself. Two years later, on May 27th, he applied to the London Missionary Society for an appointment as a missionary. At their suggestion, he transferred to the Missionary Academy at Gosport, and later to London, for his final studies.

On January 31, 1807, he embarked at Gravesend for New York which was reached after one hundred and nine days at sea. On the last morning of his stay, while settling for his passage, the New York merchant said, with a sarcastic smile, "And so, Mr. Morrison, you really expect that you will make an impression upon the idolatry of the great Chinese Empire?" "No, sir," was the instant reply, "but I expect God will." On May 12th, he set sail from New York in the *Trident*, reaching Canton on Sunday, September 7th, seven months after leaving England.

He found China hostile to all western influences and teachings. No Chinese was permitted, under penalty of death, to teach the language to a foreigner and no foreigner was permitted to reside in the country for any purpose but trading. Concerning the outlook, he wrote: "China may seem walled around against the admission of the Word of God, but we have as good ground to believe that all the bulwarks shall fall before it, as Joshua had respecting the walls of Jericho."

Two Chinese men were finally found who were willing to take the risk and were employed to help him in his study of the language and in his work of translating the Scriptures into the

Mandarin. On June 1, 1808, accompanied by his Chinese helpers, he removed to Macao. Here he became acquainted with Mary Morton and on February 20th of the next year they were united in marriage. On the same day he received and accepted the offer of the East India Company of a post as Chinese Translator at a salary of £500. This salary was later increased to £1000 a year, thus providing ample funds for the purchase of Chinese books and the employment of helpers. He writes, however: "That I may be a good missionary is still my highest ambition."

On July 4, 1813, he had the joy of welcoming a co-laborer, Wm. Milne, who, with his wife, had been sent out by the London Missionary Society to reinforce him. But opposition developed on the part of the Roman Catholics so that he was unable to remain in Macao or in Canton. Milne, therefore, made a tour of the Malay Archipelago, distributing the newly printed copies of tracts and the New Testament. Upon his report to Morrison, it was decided to establish at Malacca, what they termed The Ultra-Ganges Mission, under the direction of Mr. and Mrs. Milne.

While Milne was making his tour of observation, Robert Morrison had the joy of baptizing on July 16, 1814, his first convert, Tsae A-ko. Five years later, on November 25, 1819, he had the supreme satisfaction of completing the herculean task of translating the Old and New Testaments. Within the space of twelve years and three months he had overcome the hindrances, mastered a most difficult language and translated the Bible into that tongue. Four years later he completed the Anglo-Chinese dictionary.

Shadows, however, were deepening about the heroic pioneer. Mrs. Milne had passed away at Malacca six months before the completion of the Bible. On June 10, 1821, his beloved wife, Mary Morton Morrison, died of cholera. A year later, his co-laborer, William Milne, died of tuberculosis, leaving an orphan son, Robert. Morrison adopted the orphaned lad and reared him with his two children, sending them all to England under the care of the wife of his brother, James.

After seventeen years' absence, on March 20, 1824, Morrison arrived in England for his first visit to the homeland. With eager heart he rejoined his children at his brother's home. Many honors were showered upon him in recognition of his monumental achievements. In November, 1824, he married Elizabeth Armstrong of Liverpool and for the next two years made his home at Hackney, happy in the midst of his children.

But the call of his work drew him irresistibly to the far

East and on May 1, 1826, with his wife and children, he sailed again for China. The years again swiftly passed and in 1832 he summarized his accomplishments in a written report. Only ten had been baptized, but by the work of dictionary building and translation, he had laid the foundation for an enduring Christian church in China.

In 1833, the health of Mrs. Morrison having seriously failed, he sent her and the younger children home to England. The next spring the British government abrogated the charter of the East India Company and he was appointed Chinese secretary and interpreter under Lord Napier. But his health suddenly failed under the added strain and on August 1, 1834, he passed away. His body was laid at rest beside that of his first wife and little child in Macao, center of his life work.

INCIDENTS IN THE LIFE OF ROBERT MORRISON

*Reprinted from "Robert Morrison, a Master Builder"
by Marshall Broomhall*

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His Preparation for Life Service. (P. 15-17.)

He also set himself seriously to study, mastered a system of shorthand, and commenced a diary which he continued with one brief break until he sailed for China. From this source may be learned not only his ways of life but what manner of man he was. In manual labour he toiled from twelve to fourteen hours a day, generally with his Bible or some other book before him, and that he might pursue his studies undisturbed into the early hours of the morning he removed his bed into the workshop, which was situated in an entry now known as Morrison's Court, leading off the Groat Market.

Few books were within his reach, and had they been it is doubtful how far he would have used them. He was deeply exercised as to whether he should limit himself to the Bible alone. Thus, in his diary for September 28, 1799, he wrote:

“The Bible is my only study, and I trust that God will follow it with His gracious blessing.”

Six months later he wrote:

“I have adopted a number of studies—botany and some other things. I do not know but it would be better to study my Bible.”

That he did not thus limit his horizon, however, is proved by the following later entry:

“After family worship I sat down to read a work upon astronomy but could not through drowsiness.”

It was not strange that he should feel drowsy, when compelled to burn the candle at both ends if he were to find time for study. His manual labours in his father's workshop began at 6 a.m. and continued until seven or eight in the evening. It was only by stealing an hour from his morning's sleep and by reading late into the night after the day's toil was done that he was able to educate himself. It is not impossible that the strenuous application of those early years accounted for the headaches from which he suffered to the end of his life.

The entry in his diary for the last day of 1800 bears witness to the heart-searching examination to which he submitted himself, and the renewed resolutions he formed for the future. With the opening of the new century he began seriously to contemplate the work of the ministry, and set himself to a more systematic preparation. In June, 1801, we find him making an arrangement with the Rev. Adam Laidlaw for lessons in Latin for which he paid half a guinea as entrance money and a guinea a quarter as fees. This money had to be saved out of his small earnings, and his manual labours could not be abated. Concerning these studies he wrote:

“I know not what may be the end—God only knows. It is my desire, if He pleases to spare me in the world, to serve the Gospel of Christ as He shall give opportunity.”

The Voyage to Canton. (P. 40.)

On the 12th of May the *Trident* weighed anchor and set sail from New York upon another not less trying voyage than that which Morrison experienced when crossing the Atlantic. The journey took him round Cape Horn and across the Pacific, and he was at sea one hundred and thirteen days. Among the exciting and memorable incidents of these months were the witnessing of the old-time customs connected with the crossing of the Equator; and the being overhauled by a man-of-war carrying the British colours, which, after firing across the bows of the *Trident* and bringing her to, hauled down the British flag and hoisted the French. The presence of the British passenger was, however, happily not disclosed, and the American captain was allowed to proceed after producing his “papers and protections”; but not before Morrison had had a bad quarter of an hour. And Nature herself even more seriously perturbed the traveller, for the vessel had to face many an ugly sea, especially in the Indian Ocean. On one occasion a mountainous

sea as high as the mizzen topsail came aboard and drove the vessel broadside to the wind, where she lay some time in considerable peril nearly on her beam-ends.

After these and other somewhat similar experiences, Canton was safely reached on Sunday, September 7th, more than seven months after embarkation at Gravesend.

Restrictions Upon Foreigners at Canton. (P. 43-46, 55-56.)

The land upon which the Factories (warehouses) stood was a muddy flat, liable to be flooded at high water, and its strict limitations and inadequacy were a constant subject of debate. The way in which any stretching of this "Magic Carpet" was guarded against passed sometimes from the serious to the ridiculous. During one period a considerable quantity of mud had been gradually silted up along the river front, which small addition to their territory the foreign residents sought to include within their limited garden. Thereupon the Governor of the city solemnly appeared, with a band of attendants armed with the necessary implements, and had this offending soil shovelled back into the river! This "valorous exploit" was not unnaturally a subject of merriment on the part of the foreign residents; but the normal restrictions were more provoking than humorous. Only two or three can be referred to here.

Neither women nor arms were permitted within the Factories. This rule was rigorously enforced, so that the merchants' families were compelled to reside at Macao. From time to time one or two attempts were made to defy this regulation, but in vain. The first woman to set it at defiance was the wife of an English superintendent of trade, and cannon—brought especially from their fleet—had to be placed before her door to deter the Chinese from attempting her expulsion. Upon another occasion one hundred and fifty seamen had to be landed to prevent some lady visitors being seized; and as late as 1830 trade was suspended because three ladies had come from Macao with the innocent purpose of seeing the Factories.

All foreign traders were forbidden to engage Chinese servants. Limited service was arranged for by the Chinese authorities, and this could be and was at times withdrawn to enforce submission. Foreigners were also forbidden the use of sedan chairs so that walking was compulsory, and were not allowed to row for pleasure on the river. For three days only

each month were they permitted to visit the flower gardens across the river, and this always under escort.

Nor were the foreigners allowed to present petitions to the authorities; all complaints—if there were such—had to be made to the Chinese head merchants. Sometimes the Anglo-Saxon spirit, being provoked beyond measure, proved too much even for the Chinese. Upon one occasion a Scotsman named Innes presented himself at the city gate, to find the Hong merchants unwilling to receive his petition. Patiently he continued waiting at the gate all day, and when night fell sent for his bed. Such determination was unexpected and the Chinese merchants yielded! Upon another occasion Mr. Jardine, head of Jardine, Matheson & Company, when presenting a petition at the gate—and the foreigners were never permitted to enter the city—was struck sharply upon the head. Ignoring the blow, he neither stirred nor showed any sign of being conscious of the insult, from which time he became known as “the iron-headed old rat.” . . .

It has already been mentioned that it was a capital offense for a Chinese to teach the language to a foreigner; but money can do most things in China, and finally Morrison secured two men, both converts of the Roman Catholic Church, to help him. One man was a local scholar with a Chinese Arts degree, and the other a native of Shansi, who had lived long with the Catholics in Peking, and was able to teach him Mandarin. Both of these men lived in fear of detection and torture, and one at least, if not both of them, carried poison so that life might rather be ended than the pains of a Chinese prison suffered.

This shrewd and discerning people are absurd and unreasonable enough (Morrison records) to consider it criminal for foreigners to know their language or possess their books, and still more to have the books of foreigners in their possession. . . . My crime is wishing to learn the language.

His Marriage and Appointment as Translator. (P. 60-61.)

February 20, 1809, was a memorable day in Morrison's life, for on it he was married to Miss Mary Morton at Macao, and received from the East India Company's Factory the offer of a post as Chinese Translator at a salary of £500 per annum, the exact sum he had expended during his first year in China.

During his second and enforced visit to Macao, occasioned by the flight from Canton already mentioned, he was introduced

to Dr. Morton and his family, with whom a warm friendship was almost immediately established. The attachment between Morrison and Mary Morton ripened rapidly, though Morrison wooed his bride with a curb-bit on his affections. "I spent the evening with Mr. Morton and family," he records in his diary, and then adds, "by not applying to my studies my mind is uncomfortable; so desirous am I to acquire the language." Two days later he writes again, "I spent the evening with the family of the Mortons. Scarcely so devoted as I ought to be." Whether this were failure in devotion to the language or to Mary Morton he does not say! Even an evening off for courting purposes seemed a burden upon Morrison's conscience.

In view of Dr. Morton's sailing with his family for home, the wedding took place without delay on February 20th. Morrison's young wife appears to have been far from robust, for from this time the diary contains frequent allusions to her ill-health and her husband's grave concern on her behalf. As his official duties to the Company now compelled him to be absent from Macao for about six months every year, and Chinese restrictions prevented his wife accompanying him to Canton, it was not to be wondered at that he had days and nights of anxiety.

Reinforcements Arrive at Last. (P. 78-80.)

On Sunday, July 4th, 1813, Mr. and Mrs. William Milne reached Macao and what this meant to Morrison must be told in his own words:

"About three o'clock (July 4, Lord's Day) as Mrs. Morrison and I were about to sit down at the Lord's Table to commemorate His death and passion, a note arrived from Mr. Milne saying that he had landed. We, of course, felt much agitated—the mingled emotions of joy and hope and fear which were felt cannot easily be described. A companion in labour, whose arrival for seven long years I have been wishing for, having now actually set his foot on this land remote from our native isle, made me very glad. My Mary, who had long wished and prayed for a pious companion to share our solitude and join with us in the exercises of devotion, was overjoyed on the arrival of Mrs. Milne. But what would be their reception?—Whether they would be allowed to remain—or whether they would be driven away, were all equally uncertain, though not equally probable. That which was not wished for was greatly to be feared."

Morrison immediately went down to meet his colleague,

lifting up his heart in prayer to God by the way for blessing and direction. After greeting one another, Mrs. Milne was sent up home in a sedan chair, while Morrison called on the Portuguese Governor to seek permission for his companion's residence. He was received with civility, and at the moment no objection was raised, but the next day difficulties developed. There was reason to believe that the Roman Catholics had intervened, for a general feeling of hostility now manifested itself; the Senate met and decreed in full council "that Mr. Milne should not remain."

Early on Friday morning, July 9th, a sergeant came from the Governor summoning Morrison to his house. Morrison went, and at once perceived that conditions were adverse. He pleaded, even to going down on one knee, but all in vain. "It is absolutely impossible," was the reply, "Milne must leave in eight days." The Governor proceeded to state that he had been appealed to to take action against Morrison himself for publishing books in Chinese, but that from motives of friendship he refrained. As an act of grace he extended the eight days to eighteen, and that was all that Morrison could secure.

The inevitable had to be faced. On July 20th, sixteen days after landing, Milne left by Chinese boat for Canton "by stealth." Mrs. Milne, of course, as a woman, could not proceed to Canton. Happily she was allowed to remain with Mrs. Morrison at Macao, and on October 14th, she gave birth to a daughter—Rachel Amelia. For four months Milne remained at Canton, though none showed him friendship. In a new and pressing way the need for a Mission settlement forced itself upon the two pioneers, and shortly after this, the whole question of future residence became the most urgent of problems.

Baptism of His First Convert. (P. 83.)

It was during Milne's absence that Morrison had the great joy of baptizing his first convert, the first fruits of Protestant Missions in China. This convert was a man named Tsae A-ko, who had been brought into contact with Morrison during his first year in China and later had been employed in putting the New Testament through the press. This joyous event must be recorded in Morrison's own language:

"July 16, 1814. At a spring of water issuing from the foot of a lofty hill by the sea side, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, the person whose character and profession has been given above.

Oh that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit. May he be the first fruits of a great harvest; one of millions who shall believe and be saved from the wrath to come."

Completes the Translation of the Bible. (P. 110-111, 119, 124.)

On November 25th, 1819, Morrison completed the herculean task of translating the Old and New Testaments. Within the space of twelve years and three months, in spite of all the hindrances put in his path by the Chinese, he, as a pioneer, with little to aid or guide him, had mastered one of the most difficult forms of human speech and writing and had completed a translation of the sacred Scriptures. In addition, he had published his Chinese grammar, and many other smaller works, besides making substantial progress with his Chinese Dictionary. To the Dictionary alone he often devoted from six to eight hours a day. No wonder he wrote, "I am really wearied beyond measure with my daily toil, writing for the Dictionary. . . . You need not send me the Parliamentary debates again; I have no time to read them."

As a special chapter will be devoted to his work as a translator of the Scriptures, it is only necessary here to say that his speedy mastery of the language and his achievements in translation would have excited the greatest admiration had he enjoyed every facility for study and uninterrupted work. What he did accomplish in this respect, under his many disabilities, reveals linguistic gifts of no mean order and unusual powers of concentration and application. . . .

"If Morrison and Milne's Bible shall, in China, at some subsequent period, hold such a place in reference to a better translation, as Wickliff's or Tyndale's now hold in reference to our present English version, many will forever bless God for the attempt; and neither the Missionary Society, nor the Bible Society, will ever regret the funds they have, or shall yet expend, in aid of the object.

"It is not yet 500 years since Wickliff's bones were dug up and burnt, chiefly because he translated the Scriptures; and it is not yet 300 years since Tyndale was strangled by the hands of the common hangman, and then burnt, for the same cause. The alleged inaccuracy of Wickliff's and of Tyndale's translations was the ground of cavil with all those who were adverse to any translation of the sacred Scriptures; and it is but 277 years since the English Parliament decreed, that 'all manner of

books of the Old and New Testaments, of the crafty, false, and untrue translations of Tyndale, be forthwith abolished, and forbidden to be used and kept.' If such things occurred so recently, more modern translators need not be surprised if their works are censured or condemned. . . .

"These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour, and to any book which contains His name or His doctrine is felt and cherished. However, that does not induce me to despair. I think of Britain, what she was, and what she now is, in respect of religion. It is not 300 years since national authority said, that 'the Bible should not be read openly in any church (by the people), nor privately by the poor'; that only 'noblemen and gentlemen, and noble ladies and gentlewomen, might have the Bible in their own houses.' I remember this, and cherish hope for China.

"Tyndale, while he was being tied to the stake, said, with a fervent and loud voice, in reference to Henry VIII, 'Lord, open the King of England's eyes'; and his prayer seems to have been heard and answered. Let us be as fervent in a similar petition in reference to the Sovereign of this empire."

Founds the Anglo-Chinese College at Malacca. (P. 111-112, 114.)

But though Morrison was confined in his labours to Canton and Macao, his mind was constantly engaged upon larger plans than could be accomplished locally. The Ultra-Ganges Mission was the fruit of such thought, together with the need for a location for his colleague, Milne. And for the development of that work great hopes had sprung to birth within his mind concerning the founding of an Anglo-Chinese College. As early as October 1815, he had prepared an appeal "to the benevolent Christians of Great Britain and Ireland" for the establishment of such an institution in the East, but the embassy to Peking had suspended for a time definite action. His plan, however, received both cordial approval and substantial financial help from many private friends in India, America, and Great Britain, while the London Missionary Society made a grant of 500 pounds. But its foundation was in the main dependent upon the liberality of the man who devised the scheme. . . .

On November 11th, 1818, the foundation stone of this College was laid by Colonel W. Farquhar, who was then in command of the British troops at Malacca, in the presence of the

Governor and other persons of distinction. The building was a plain, substantial structure, ninety feet in length by thirty-four feet in breadth, with a deep veranda back and front and extending at both ends. On each side were arranged the Chinese and English printing offices, the schools and apartments for the Chinese masters, etc. The front of the building faced the sea and was shaded by a row of senna trees.

Not only did Morrison contribute generously towards the founding of this institution, but he promised £100 a year for five years. In addition, the East India Company in China made an annual grant of \$1,200 towards the expenses, which sum continued by the British Government when the Company's Charter ceased.

Assisted by an American Merchant. (P. 175, 193, 194.)

Distressed that there should be no public worship on Sunday in the Factory, he offered to read prayers and preach without any pecuniary acknowledgement. This offer the Chief of the Factory courteously declined, not because he was unfavourably disposed towards Morrison himself, but because he and the rest were afraid of being considered Dissenters. But Mr. Olyphant, that large-hearted and generous American, whose munificent aid to American Missions we shall have cause to refer to again, threw open his own house, and here Morrison preached on Sunday mornings to a company of twenty and upwards, after having addressed his small Chinese congregation; while a less formal service was held in the same place in the evening. He also began in the Factory what was probably the first monthly prayer meeting ever held in China. . . .

As Mr. Olyphant had generously promised to provide the passage for one missionary and to support him for a year, the American Board set apart the Rev. Elijah C. Bridgman, and the American Seamen's Friend Society appointed the Rev. David Abeel for work among the seamen at Canton. These two new workers reached Canton in February 1830, where Morrison welcomed them with much rejoicing. This was a great day in Morrison's life, and he gladly rendered the new arrivals all the help within his power. Abeel's appointment was for one year only to Canton, after which time he passed on to Singapore, while Bridgman remained and became a distinguished worker.

American Missions owe much to this large-hearted man. Concerning him Wells-Williams wrote: "He supported and encouraged them (American Missions) when their expenses were

startling and the prospect of success faint. He and his partners furnished the Mission a house in Canton, rent free, for about thirteen years. The Church with which he was connected in New York, at his suggestion, in 1832 sent out a complete printing office, called after its late pastor the Bruin Press. And when the *Chinese Repository* was commenced he offered to bear the loss of its publication if it proved to be a failure, rather than that the funds of the American Board should suffer. He built an office for it in Canton, where it remained twenty-four years. The ships of the firm gave fifty-one free passages to missionaries and their families going to and from China, and these and other benefactions were always cheerfully bestowed.” . . . Morrison later writes:

“I have the pleasure to state that the American Churches have taken up the cause of China. Messrs. Bridgman and Abeel were their first missionaries. Mr. Stevens has, a day or two ago, arrived on the coast in the ship *Morrison*, named after me, I believe, by its pious owner, Mr. Olyphant, a devoted servant of Christ and a friend of China. He is of the Presbyterian Church; yet opens his factory in China for the reception of missionaries from congregational churches. Mr. Stevens is sent to preach to seamen in China, and also to study the language for missionary purposes.”

His Second Marriage and Enforced Separations. (P. 166, 199, 202-203.)

In November, 1824, he married Miss Elizabeth Armstrong of Liverpool and made his home in Hackney, whither his two children came. Here he continued his literary work, contributing papers to the *Evangelical Magazine*, and to the *Chinese Miscellany* which he then compiled and published; and all this was carried on in the company of his family, undisturbed by the amusements of the children, or the entrance of visitors. . . .

Under the most favorable conditions of his life in the East, Morrison was compelled to leave his family at Macao for at least six months every year, and sometimes longer; for residence at Canton was essential for him from about August until the following February or March, when the Fleet sailed. Such separation was naturally no small trial both to Mrs. Morrison and himself, especially as years advanced and both began to suffer from poor health. Their family now consisted of six children, two by the first marriage and four by the second,

and Morrison was an affectionate father who keenly felt the deprivation of the joys and amenities of home. . . .

During the absence of his eldest son in Siam, so desirous was Morrison for the company of his own that he took his second son, then only seven years old, to be with him at Canton. In the letters and journals of this time there are repeated references to failing health on his own part and also on that of Mrs. Morrison. With deep anxiety he observed his wife's declining strength, and fears of separation alternated with hopes of recovery. But after many months of painful suspense, he was reluctantly compelled to make arrangements for his wife and children to sail for England.

Morrison Reviews Twenty-five Years of Service. (P. 196-197.)

In 1832, Morrison, who had been twenty-five years in the field, wrote a brief report of the first quarter of a century of missions in China, and a few extracts from this will appropriately summarize what had been accomplished, and what Morrison had been permitted to see:

“Twenty-five years have this day elapsed since the first Protestant missionary arrived in China, alone, and in the midst of perfect strangers. . . . The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that Chinese will ever again be abandoned.

“The Holy Scriptures in China, by Morrison and Milne, together with Religious Tracts, Prayer-Books, etc., have been published; and now, thanks be to God, missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese Press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's at Java, have sent forth millions of pages, containing the truths of the everlasting Gospel; and that Institution has given a Christian education to scores of native youths. There are also native Chinese who preach Christ's Gospel, and teach from house to house.

“Such is a general outline of the progress of the Mission. We boast not of great doings; yet are devoutly thankful to God that the work has not ceased, but, amidst many deaths and disasters, has still gathered strength from year to year.”

He then proceeds to state how British and American presses had been established, papers and magazines printed, missionary voyages performed; gives the names of foreigners and Chinese engaged in the work, the names of the Chinese being Leang A-fa, Kew A-gang and Le A-sin. He then concludes:

“Only ten persons have been baptized, of whom the three above-named are part. The first two owed their religious impressions to the late Dr. Milne, at the Anglo-Chinese College, where they were printers. Another was a student, and is still retained in the College.”

His Death at Canton. (P. 210, 220-221.)

It had always been Morrison's ambition to die at his post, and in this he was to be honoured. Lonely of heart, sick in body, and apprehensive in mind, he anxiously awaited news from home concerning the Government's decision in regard to the East India Company's Charter and free trade with the Far East. He knew that the change contemplated could not be accomplished without grave difficulties, while the consequences to himself would be momentous. . . .

He had been in pain and weakness all day, but went twice by chair to see Lord Napier. On Tuesday, the next day, the chairmen were afraid to come, but it is doubtful if Morrison could have gone had they arrived. He was now dangerously ill with fever and other serious complications. On Wednesday, the assistant surgeon was called in—Dr. Colledge being confined to bed—but no relief was obtained by the sufferer. On Thursday, Dr. Colledge came, and all that the medical skill of those days could do was gladly lavished on the sinking patient. But it was all in vain. The worn-out constitution sank beneath the repeated cuppings resorted to to reduce the fever, and on Friday night, August 1st, 1834, at 10 o'clock, his spirit was set free from this mortality.

There is no doubt that Morrison shortened his life by his rigorous and unsparing devotion to duty. Though only fifty-two years of age at the time of his death, he had filled each “unforgiving minute with sixty seconds' worth of distance run,” and but for his indomitable courage he would not have endured so long. Slim and spare of figure when he first reached China, long years of sedentary toil, with little or no exercise, undermined at length his vigorous constitution and left him corpulent and indisposed to bodily exertion. For months he had been unable to eat, sleep, stand or sit with any comfort, while much of his labour had been prosecuted under a prostration of energy

to which most men would have given way; and a post-mortem proved that he must have been physically quite unequal to his task for a long period.

All possible honour was accorded to him in his burial. Lord Napier, with all the European and American residents in Canton, followed the cortège to the place of embarkation, while Sir George Robinson, one of His Majesty's Superintendents, and others, accompanied Morrison's eldest son with his father's coffin to Macao, where the dead warrior was interred in the cemetery the Company had bought for the burial of his first wife.

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